

A

Philosophical Epistle,

Discovering the Unrevealed Mystery
of the three F I R E S of the
S O P H I.

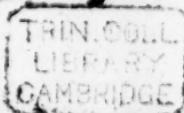
THOU indefatigable Desirer of the Mysteries of Nature, couched in Silence by the Ancients, in Commiseration to thee I have here drawn up some *Ideas*, which in practice will remain as a Touch-stone to all the true Desirers of *Alchymy*.

And therefore aiming chiefly at thy Good and Benefit, I shall not use any flattering Elocutionis to perswade thee into a good Opinion concerning what is here Written, it being not the custom of Philosophers to use them in a Science so sublime; as well knowing that I have Candidly written the very Truth, by which I have beneficially; and I hope satisfactorily informed such as are worthy searchers after this Mystical Science, the very Mother of all others.

And as this is designed as an Epitome of true Practice, I shall without any Circumlocutions or Allegorical Speeches, demonstrate the Truth in a Modest, Cabalistical Stile; hoping thereby to vail

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it from the unworthy, yet at the same time to give free Entrance to the Adopted Sons of *Hermes*, and 'tis requisite that it should be so deliver'd, it being the foundation of that Cabalistical Wisdom, which contains the Secrets of Nature, and the most principal Part of that so highly esteem'd of by the *Jews*, *Chaldeans*, *Perſians* and *Ancient Greeks*, and many other Christian *Cabalifts* of other Nations ; for as I said even now, it is the Mother of all Natural Art and Science, to which *Paracelſus*, *Sandivogius*, *Philalethes*, and many others expressly agree.

We shall make first a *Theoretical*, and then a *Practical* Investigation concerning the beginning of this Cabalistical Wisdom. First, *Theoretically* it is affirmed, That this secret Science was by Divine Inspiration deliver'd to the Ancient *Jews*, and more particularly to *Moses* with the Law, as well the Natural as the Divine, as some of the *Hebrew Rabbies* do assert in General : But others of them were of the Opinion, that it was four times reveal'd from God to Mankind ; some saying, that *Adam* had a perfect knowledge of it in *Paradise* ; others, that it was reveal'd to him by way of Requital, after he was put out of *Paradise*, and that at a time, when Melancholily contemplating the loss of that great Injoyment ; also to *Moses* in the Bush, to *Solomon* in a Dream, and to *Eſdras* by the Angel.

From hence the Jewish *Cabala* had its Original, and was by them highly esteem'd in succeeding Ages one after another ; but upon this I must make one Remark, which is, That to me 'tis plain to conceive, that the Art was as often lost, or else what need was there of renewed Discoveries, and there is a very good Reason for it ; for the Practical and Natural part of this Wisdom was in those Ages, as they affirm, never written in Books, but

but was delivered by way of Tradition from one Generation to another, and that only among such, as they thought worthy.

Now one principal Obstruction of the successful Exaltation of this Art, was the several Captivities which the Jews suffer'd ; but *Esdras*, that great Restorer and last establisher of this Art, being highly illuminated, having a knowledge of what was past, and a fore-knowledge of what was to come, *viz.* That *Israel* should suffer more Captivities and Banishment ; fearing God, and obeying the Angel, wrote two hundred and four Books, amongst which were seventy two of this Art, to preserve it from the frailty of Human Memory ; for according to *Domin. de Nuyment Tract. de vero Sal. Phil.* He Congregated all the Elders, in Number seventy, where it was decreed, and that by God's immediate Appointment and Command, that the Books of Divine Mysteries were to be made Publick, to be read of all, but those of this Art were to be deliver'd only to the Wise of the People ; therein being contained the vein of Understanding, the Fountain of Natural Wisdom, and the Flood of Knowledge.

Picus Mirandulanus, who was esteemed the *Phoenix* of his time for Learning and Knowledge, says. That these are the seventy Cabalistical Books wherein *Eldras* said plainly the fountain of all Understanding and Knowledge was contained ; that is, the inestimable Theology concerning the Supreme Deity, the fountain of Wisdom, and the intire Metaphysics of Intelligences, the stream of Knowledge, that is, the firmest Natural Philosophy : And these were had in such veneration among the Jews, that none under forty years of Age might touch them ; and further (which is to be admired) in these Cabalistical Doctrines were contained some heads of Christianity.

It is the Opinion of Wise-men, that these Books remained till the Temple was burnt by the Roman Army; whether so or not is not my matter in hand, but only to point forth the Original, and also in process of time the decay and vanishing of this Art from the generality of Mankind, so that many of our learned Christians in this day are far short of the Wisdom of the Jews, one esteeming it as a fabulous Story and idle Fiction, as I shall plainly shew in my *Analysis Chymica Theologica Poetica*, the other with the highest veneration imaginable.

From hence many Learned Men were of Opinion, That the Art spread it self from the Jews to the other *Eastern-Countries*; but for some essential Reasons, to this I can't wholly assent: For *Hermes*, who was a Master of this Science, and King of *Egypt* when 'twas the Garden of God, who lived, according to the best Account we can gather from Ancient Cronologers, before *Mose's* time, and consequently before the Jews were a Nation; he being the first that taught Literature to Mankind, and having Penn'd many Books treating of the said Science, 'tis very probable that it might derive from him.

But *Paracelsus* and others derive it from *Adam*, and the Fathers of the first World, who, as they say, fore-seeing the Deluge, erected two Tables of Stone, in which was contained the foundation of this Wisdom, one of which was found after the Flood in *Armenia* on Mount *Ararat*; hence concluding that the *Eastern Countries* from these obtained their Knowledge, affirming that the *Chaldeans* (of which Country was *Abraham* the Father of the Jews) and also the *Perians* were great Admirers and diligent Searchers after the laid Art; but where matters seem dubious, I shall not give my Reasons to another's Opinion, well knowing, accord-

according to Scripture Testimony, that God created all Nations of one blood to dwell upon the Earth, and hath by his Fatherly Care and Divine Providence distributed Knowledge, as Rivers of Water for the service of the whole Creation; so as the fore-cited Author *Dom. de Nuyment* says, *The fountain of this Mystery lies open to all, and that all who have sought so as to obtain, have been Masters of it, without respect to Name or Nation*: For 'tis very plain from the Books extant, that many large strewings are to be gather'd from the sage and Wise-men of all Countries and Nations whatever; therefore I shall think it a Task too difficult for me to define, who were the first Possessors, so shall pass it by, and come by way of Remark and Observation concerning the high Estimation, which the Ancient Possessors had of it, *viz.* That it was a Jewel of too great Value to be worn in the breast of those of a mean Education, and only fit to be understood by their Kings, Priests and great Ones. But Blessed and Eternally praised be the Great Everlasting God, who is no respecter of Persons, but all that truly fear him of what Nation or Blood soever, are esteem'd by him; and as our Blessed Lord saith, (as in the Spiritual, so in the Temporal) *to the hungry Babes doth he reveal his secrets.*

Thus much may suffice as to general hints of the Arts Original, I not regarding who were the first Possessors of it, so that 'tis but now to be Possess'd; and therefore shall pass on to delineate some practical Truths, in a way agreeable to those living Ideas of Truth, which this Art carries along with it: For I have great reason to believe by a Practical Knowledge of a Mineral *Chaos* or certain Matter, which in its self is Universal and Copious enough for the Art to have its Original and Foundation from, that the Art is true and easy to be obtained by a Natural Process,

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Process, and to me 'tis very plain, that this is that one true Matter, which all the Ancient Philosophers, none excepted, have as with one mouth born Testimony to ; who are so conjunct, that they differ not in the least point in the Matter, or *Modus Operandi* thereon, even through *Series of Ages*, yet different both in Tongue and Nation, which to me is one plain proof of its verity, and so consequently high Ignorance to question its possibility. But seeing 'tis not my Task to use many Arguments, in this short Epistle, to convince the Gain-sayer or Unbeliever, my design being to lend an hand to the diligent, and indefatigable searcher after natural Verities only, and to let them know, that the knowledge of this subject Matter is of such Importance, that 'tis the very foundation on which *Hermes's* Mystical Temple is built ; so is the regular Proceeding thereon the main Hinge on which the Door of Entrance moves ; it is by the knowledge of these two first steps we come to the Fountain's-head, and discern those Rivulets, that run through the most dark Caverns of Natures hidden Mysteries, and by degrees stream forth into those clear and Christaline Waters, that open unto us the nature of all created Beings.

Ah ! then what great Pitty is it, that so useful and profitable a Science should be so slighted, contemned and neglected (by reason of the difficulty of its search) and that even by men, that are qualified with outward Aquirements ; seeing that by it is to be discerned, as *Sandivogius* saith, *the growth and virtue of Created Beings.*

The many Clashings that often happen about these Heads, I am very apt to think, proceed meerly from the Non-knowledge of this Fountain ; for many are apt to form their own *Ideas* of things, so that Phansy is become the Foundation of too much

much Theory extant ; but I would have no Theory farther esteem'd, than as it is practically Demonstrable, that so the Water might be drawn from the Fountain's-Head, and not from the By-Rivers of Tradition, which never was, never will be confirmed by Experience.

There are too many, who in the subject Matter of this Art, esteem of their own Notions and Conceptions, as *Naaman* did of *Abana* and *Pbar-par*, the Rivers of *Damascus*, saying, Are they not better than the Waters of *Israel*? when the Prophet *Elisba* bid him, go down seven times into the River of *Jordan* to wash and be cleansed of his Leprosy ; this seemed too low, too mean for him ; for 'tis said, he was wroth and went away, and said, *I thought the Prophet would surely come out to me, and stand, and call on the Name of the Lord his God, and strike his hand over the place, and cure the Leper* ; not considering that great Miracle of its being performed by Simple Water, nor knowing the Type of the Water of *Jordan*, which signifies the River of Judgment, thro' which true cleansing comes, it being a Type of a more excellent fullness. But however, he was prevailed upon by his Servant, who said unto him, *My Father, if the Prophet had bid thee do some greater thing, wouldest thou not have done it ; how much more then, when he saith to thee, wash and be clean* : Now *Naaman* being prevailed upon accordingly did it, and was cleansed.

So is our Subject too mean and contemptible to the high Notions of the Procel-s-mongers ; for I know by Experience, that should I reveal it, as I have done to some, they would neither believe nor regard it.

This I Instance to shew what a great esteem many have of their own Conceptions, as also that the same Spirit of Ambition remains this day, especially in those, whose Head is fill'd with the

Ideas of things, although they may prove meer dotage in Practice, as Naaman's would: Nay, what if I should say, that there are too too many, that are Elevated to a far greater degree of Self-conceitednes, than he was, and so are not to be prevailed upon by men of an inferiour Rank; neither durst we use that familiar Language to them, as his Servant did to him, although advised to their own Interest. Verily this seems to me a principal Reason, why the Leprosy of Error in this Art remains so visible at this day.

And although (as before instanced) we have a cloud of witnesses on Record, concerning the verity of this Art, and Nature's *Catholick Fountain* and *Spermy-Water*, that generates all things in the Fire, Air, Water and Earth, and principally by the activity of the two active Elements, visible to the eyes of all Men; yet to speak of the Art of Transmutation is a very ridiculous thing, and the very name of *Alchymy* counted a *Chimæra*, and the Students thereof (if they hit not the Nail on the Head the first or second blow) are drawn forth with a black Coal of Infamy: such little consider with what difficulty and hardship many of the Ancients possessed it before us, and through a great field of Errors obtained the Truth. Nay, they say that all erred in the beginning, and so leave it as a Caution, that the true Labourer should not be disheartned, though he do Err, *C. for errando discimus*, by erring we learn.

But hoping that these lines may fall into the hands of some, who may not only have a fence of what I here Write, but also a fellow-feeling of my painfull and indefatigable Labours, as knowing that the Art is not obtained at once, but by steps; and therefore will with me pity the Ignorance of the rash and hasty Process-monger, and also smile at such before mentioned, who

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dam up to themselves this Fountain, which is so open, so free, so general that most Men have it, and know it, even that subject Matter, from whence the Wise-men obtained their Knowledge: And although 'tis thus open and free, yet I am very apt to think, that it will remain as a Fountain sealed, while the man of sin thus remains, and the work of Regeneration and Restoration is so little known. But passing by this and much more of the like nature that might be said, I shall come more immediately to the matter in hand, which is to shew that this Subject contains all the Elements, and all the principles in a single and compound manner; for as it hath its *Eastern Magnet*, or *Chalybs* found in the belly of *Aries*, which is a true Sulphureous Fire, coagulating ♀ and ripening the Compound; so hath it its *Western ♀* found in the belly of *Libra*, where the scale of justice is, for it casteth off all Corruptions; here must thy Tent be pitched and settled too, if ever thou intend to see the Flux and Reflux of this Fountain or Sea, and I doubt not, but I shall sufficiently discover in these Writings, and shew the Sons of Wisdom, that I am not wholly ignorant of the Mysteries of the Ancient Philosophers, though as yet but a *Tyro*, being not in full Possession, and 'tis usual for such to speak more plain in any Science than a crafty Master; therefore mayest thou perhaps find, that in these sheets, which thou mayst not be able to gather from all the voluminous writings of the Ancients Extant, designing it as a Journal of my Philosophical Theory and Practice.

Having already plainly pointed forth the Matter, I shall now come to lay down some Rules by which the Nature and Qualities of it may be the better discerned; in order thereunto, the first thing that I shall offer is as follows, stating it as an infallible *Maxim* in Philosophy. *That if ever*
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the Artist expects to obtain an Universal Medicine, it must be in, by and from such a subject, as hath not only all the particular forms of Mineral Salts and Sulphurs, as may by the hand of an Artist easily be demonstrated; but also the Metallick ones too, together with the general form of Light, Heat, Motion and Astral virtue, from whence the perfect Metals receive their Beauty and Durability, even from an oyly and lightsome vapor of Salt, Sulphur and Mercury, by which the particular body of Salt and Sulphur is Animated, Enliven'd, Purified and Exalted, as also truly Open'd, so as to cast out all its corrupted Desilements, and to be brought to a nature wholly Universal, by the Magnetick virtue of our Western Mercury.

This is the true beginning and foundation of our Art; for 'tis impossible for any thing to give that, which it self hath not, and therefore cannot be attributed to any particular Species whatsoever, but to the great Fountain of Nature, even that Catholick Salt, Sulphur and Mercury, whence all things derive, in secondary Causes, their life and multiplicative virtue.

And to describe it more plainly, it is living Fumes, both Male and Female; the Male is a dry and sulphureous Earth, naturally and artificially prepar'd both simple and compound; the Female is a moist and living Vapour, a spermatick and seedy water, and the whole a mystical Emblem of the ancient Vapour, Myst, Hyle or Chaos, whence the World by the stupendous Art of the great Artificer, even the Almighty God, was first formed; for in its Womb is contained the first *Ens* of all natural Forms, yet unspecificated: This was from the foundation of the World, and will be to the end thereof, the true and right beginning of this Mystical Science.

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Now the first necessary Apparitions that are constituted and do appear from the first *Chaos* in Separation are the Elements, *viz.* A superior Spermy-water, and an inferior Saline one, which is Air and Water; Earths, Red and White, and a fixed Vitriolick Salt, and sharp Vinegar; these contain Earth and Fire. Now the Inferior Waters being putrified and separated from a Coagulating, Arsenical, Poisonous Salt, and united with its natural Spouse the Salt of the Earth, then by Distillation and Sublimation purified from a poisonous Fume and Corrosive fixed Salt, which constitutes a second Apparition in order to a Formation of the body natural, which is an Union of the three Earths with the Spermy-water, and then adding the first Menstruum or Fire, *viz.* the Vinerger and Mercury sublimate, produce, by means of our Fire, by Digestion, out of the United Waters, the first body of Earth and Fire, in whose Womb is contained the first receptacle of Tincture. For mark it well, our Fire is Sulphureous, yet a living and volatile Earth, purified from all watry aquacity and earthy *Excreces*, and by sublimation brought to that estate that answers the Artift's end, even to heat and warm the cold and feminine Matrix of Mercury, making it naturally to throw off its Defilements. This is a dry *Water* and yet a *Fire*, and *Luke-warm Ashes*, a *Green Lyon*, a *House and Habitation of Tincture*, the *Governor of our Bath*; that *White*, that *Lunar Earth*, which to this day from the foundation of the World hath remained undiscovered; this is that fat and dry water which was prepared by *Medea*, by whose advice *Jason* charm'd the Dragons of the *Hesperian Gardens*: And as it is the Governor of the Bath, and the Conqueror of the Dragons, so by it alone the oyl of the Lamp is govern'd Clibanically, and without this heat the Artift must fight a long time; the reason is shewn by *Sandivogius*, who says, *That Nature makes the*

the Metals of Mercury alone by long decoction, but Art adds a ripe Sulphur, which makes a great abbreviation of the Work. For although 'tis a body, yet 'tis volatile in the nature of a Spirit, so that it the more readily unites with Mercuries nimble motion; this is a volatile Sulphur out of a volatile Mercury, which carries on the work to its first Predestination, in order to Perfection. The practice of it is, to unite the dry and moist, *viz.* the Sulphurous and Mercurial, and that in a Complicate, yet simple Compound Nature, sc. in a double dry and double moist Nature; the first dryth is in the Earth Natural, the second in the Earth and Fire Artificial; the first Moisture in the united Inferior Waters, the second in the Air. Now the most dry and the most moist are Male and Female, which are acted by an Active Spirit, which is in them all, but is only manifest by the Union and Rotation of Elements, by casting of a Mineral Sulphur into a Vegetable Mercury, by which they compleatly and perfectly purge each other; so that the whole work is but a rarifying of Water into Air, and condensing Air into Earth, and to make Spirits bodies, and bodies Spirits again, which is effected by uniting the Centre to the Circumference, and by boiling Fire in Water; for he that knows not how to weigh the Fire, that is to say, to know its true *Pondus* in the Composition of Bodies, as also to measure the Wind, or rather know that Power that holds the Wind or Air in its fist, shall never know the right beginning and practice in our Philosophy, which in plain Terms is in the Balance of *Libra*; for as the right scale holds the weight of Fire, so doth the left the weight of Air, grasping and separating the pure Air from the crude, which crude Air must never go into the Work; for nature throws that off, as a voluntary vomit, being the most wild and uncondensable fume in the whole World. That adust Sulphur contained in the combustible

blisstible Oyl, which was you to distil or sublime, and separate a *Fæces* like Lamb-black from it, yet it availes not as to our work, for nature alone must perform it, for the separation of the pure from the impure is not by hands, but to be done by the stome of Fire; thus I have shewn in the first Work what must be separated and what must remain, which brings me to the second *Menstruum* or *Elixir*.

The principal way to attain to this is by the knowledge of the *Green Lyon*, which is that unclean *Menstruum*, in the true preparation of which the whole Art consists; for in his Bowels alone is that fire, which is the key of the whole Mystery, and according to *Pontanus*, 'tis equal, 'tis mineral, 'tis continual, and evaporates not unless too much stirred up; now this too much stirring of him up is a violent breaking of the Vessel, House or Habitation, but if thou shall be so rash, he may by the force of his stink at once knock thee down; for *Flamel* says, *The force of his stink is able to kill every thing living*; but adds, *that the Philosopher smells not this stink, except he breaks his Vessel*, which breaking of the Vessel is the same with *Pontanus*'s too much stirring up of the Fire, by which it evaporates and flies away; for as the body contains the receptacle of the *Golden Tincture*, so doth this that of the *Lunar* one; and although both the *Mercury* and the *Gold* grow up together, and the body is calcined and made black and unctuous, yet these two have no fundamental Union in all the time of the flight of the Eagles, which are seven or nine, for all this while the *Green-Lyon* is predominant, and all this while the chieffest colour that doth predominate, is blackness; for in this colour only is contained the *King's Royal Diadem*, and the *Magicians, Sol, Lune and Mercury*. For you must know that *Laten* must be whiten'd before it is taken out of its Womb,

Womb, for when ripe 'twill give thee not only a *Lunar*, but also a *Solar Oyl*.

The Philosophers say, the whole work is but to extract the Water from the Earth, and to return it to the Earth again; but in these words there is something very Mysteriously to be understood. For if the Water or Spirit, that is putrified in the Earth be not cooled by casting it into the Water and Air, by which 'tis cleansed, 'tis incapacitated to return to the Body; for as the sublimation Artificial carries off an Hydroical Water and filthy Earth, so doth this natural purifie the matrix of Mercurial Water in which 'tis sown, making it likewise to cast forth a filthy Earth and Hydroical Water also. This is *Artephius's body* that *coagulates the Water into driness, as Runnet doth Cheese, out of the body in the Water*; the body being purged by Vinegar and Salt, and our fiery *Dragon* by the juice of the vegetable *Saturnia*, they may again be united by the *Medium* of our dry Water or Philosophical Fire, *Flame's* first Agent or Peacemaker: *Basil's Sal Armoniack*, which in page 150 of his *Elucidation*, he so much magnifies, bidding thee not to despair of obtaining, and telling thee, that it comes out of the Mine of old *Saturn*.

Hence thou maist easily discern that there must be *Mediums* between the hot and the cold, the dry and the moist, and is also the union between the volatile and the fixed; for the body being formed in the Water by a body Spiritual, and a Spirit Corporal, or out of a vitriolick Water, and a Sulphureous Fume, they mix *per Minima* in the Sulphureous Earths: But if they are not performed gradually, the body will lose its Magnetick Virtue, and so will never be able to return to a Spirit again; for if the body is not endued with a powerful attractive Virtue, it can never be Animated, and if the Cœlestial Spirit be not pure,

pure, the body will not retain it to profit, for they are nourishment one to the other; the body fixing the Spirit, and the Spirit exalting the body with Celestial Virtue, nay, that Celestial airy life by which it was (although after a more simple manner) first formed, so that here thou maist observe, That that body is most healthy and durable, which is nourished and enliven'd by the more simple food, so called, as proceeding from the first *Ens* of its own Being, so is that Spirit that remains in its own habitation until ripe; for it is that only, which gives strength to our Philosophical Babe, so as to bring it to an Hero-like state of force and strength sufficient to dissolve the body: For the White and Female Dove will first ascend, and that will go down and fetch up the Male, for 'tis by Regeneration and new Additions of Water, Spirit and Fire, that our third and Permanent *Menstruum* is brought forth, which is a white and incombustible Oyl, taken when ripe as a Kernel out of the Shell.

Here thou maist conceive (I mean as to the outward) that mysterious Doctrine of Regeneration; for the first Body after it is brought forth, it must be brought down to Death, by the Water and Spirit of the *Prima Materia*, and then it is raised a more glorious one; for doubtless since the fall, the whole Creation groans under the bondage of Corruption, as saith the Scripture: For duality being enter'd, it brings with it its impurities, and therefore may be aptly said, there is a Body, that is from the Earth, Earthly; so there is a Spirit, that is more Celestial and Pure. For it takes off the Adamical Corruptions, I mean, the effects of the curse for Man's Transgression, therefore must the Body, like *Naaman* the *Afyrian* be cleansed of its Leprosy, by going seven times down into the Cabalistical River of *Jordan*; for according to *Artephius*, the hard and dry bodies
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must be put into the Water once for all, that is to say, there must be no fresh matter, yet there must be fresh Water and Spirit, yea and Sulphureous fire too ; for he also adds, *That in their Vinegar of Mountains, there is one of Antimony, another of Mercury sublimed, which adds to the body both Weight Colour and Tincture*, for 'tis the Spiritual Seed of this first Male, that causes a Fermentative virtue in the Water, therefore if it transmutes so much crude, what will it do when ripe.

For this Operation in the *Elixir* is a reiterated dissolving of the body into Water, and hath a volatile and fixed part, which *Flamel* compares to two Dragons, one with and the other without Wings : The fixed Dragon is *Sulphur*, and the volatile Dragon is *Argent vive*, bore up in the Wind, one half draws downward and exalts *Sulphur*, the other half upward and exalts *Mercury* ; now by this circular Motion an incombustible and permanent *Sulphur* is exalted. Hence 'tis clear to conceive why the Vessel must not be open'd till ripe, nor the Fire go out ; by the Vessel you may understand that of Earth, and by the Fire the Spirit, which also hath its Nest, to wit, the Blood : For in this Nest are seven or nine Eggs, which Nest if broken, you never will hatch the Chickens ; for this Mercurial Water hath Power, not only to carry the Corruption from the circumference, but also when truly exalted to separate the same from the centre.

'Tis indeed no wonder that this Celestial Spirit or Spiritual Mercurial Vapour should so cleanse those places through which it passes, as to translate from a Natural to a Supernatural State ; seeing 'tis the Celestial Spirit, that gives lustre and durability to all things.

There.

Therefore (as Sandivergius saith) the greater quantity of Vapour passes through the Mineral Earth, the more is it cleansed and fitted for perfect Generation, which plainly points forth not only the successive sublimation into Spirit, but also a condensation of the said Spirit on the Body again: For as the Gold is dead, the Mercury is alive, and by this Animation the body is made living and exalted, as I may properly say by opening and shutting of the Chaos, &c. by means of our living Sulphur Mercury is Coagulated, and Laton or the body of Gold exalted.

This *Lunar Sulphur* doth exalt not only the *Mercury Simplex*, but also *Duplicatus*; for 'tis the chaste *Diana*, born upon the Island *Delos*, which will be Midwife to her Mother *Latona* to bring forth *Apollo*; for 'tis his own Arrows by which the Water of the Deluge is in part dried up, and the Serpent *Python* killed; 'tis indeed the Philosophers fire equal to the Sun, that purifies the Compound and disposes *Sol*. Now by *Sol* you must understand the fixed Body, which as yet hath no union with the Spirit, and therefore will part with its fiery *Dragon*, as Water will separate from Land, the virtue of which *Sulphur* the Spiritual *Mercury* will attract and make it Quintessential, and prepare the Soul for the Redemption of its Body, which is performed by the twofold *Zaybeth*, sc. the *Spiritus Mundi* and *Lunar Sulphur*, which is volatile, and spends its strength in Conjunction with the Sun; and therefore must she every Month have her Light renewed; and here the Philosophers are easy to be understood, when they say, their Water is more of kin to the Sun than to the Moon, because, it stands in so near Affinity to the Body, and would, if the blood were separated, become one with an inseparable Unity; by this you may know according to *Ariephius*, that the Operation is truly Philosophical; for although the body is calcined and made

black and unctuous, yet must it retain its magnetick Virtue; for whoever shall be so vain, as to think to perfect the great *Elixir*, and sees not his Earth endued with this Property, is certainly in an Erroneous way, and must begin again: For as the blood hath affinity to the Mercurial Water, so hath that Water to the Body; for according to *Basilus*, the fixed blood of the *Red Lyon* hath its Original and Consanguinity from the unfixed blood of the *Green Lyon*, therefore are they near of kin, and will unite by bare digestion, by the addition of our *Sulphureous Fire, Vineger or Saline vitriolick Water and Mercury sublimate*. For thus the Sun and Moon must be in Conjunction to absolve perfect Generation, which is done by successive Animations, Cohobations and Rotations; for this Reason the body is often liquified in the Water, for the Tincture comes not out all at once, but by degrees, and still ripens farther and farther; for though the two first *Menstruums* do exalt and generate the body, and in good part purify it, yet have they not power to make a radical Dissolution, as doth our third perfect and permanent *Menstruum*, which is a Mercurial Oyl, which dissolves *Sol*, as Ice in warm Water; for it is the mother of *Sol*, from whence *Sol* was Generated, and therefore it dissolves it in the preservation of Form, and germinative Virtue, which no other thing in the world will do.

Now I shall no longer deter thee from the knowledge of this third *Menstruum* or Fire, mark well what I say: It is drawn out of the second, as Spirit from Blood, or according to *Trevisan* as *Oyl out of Water, which is Azoth out of the Elixir*; and according to *Artephius*, 'tis their *Mercury drawn from the Vitriolick Caverns and Red Servant*. The Philosophers Water of May-dew, their invisible and Divine Water, which is not seen till the Artist please, which must not be till it become a perfect

fect fruit, call'd *Virgins Milk*, without which there is no profitable secret, either in *Alchymy* or *Transmutation*.

In vain therefore do the many pretenders in *Alchymy* boast of their dissolving Waters or *Menstruum*, as they call them, for they have little proficiency in this Science, till Gold and Silver is made irreducible, and so its Light and Tincture multiplied, so as to communicate it to others, which can never be effected, but by the true knowledge of this Fountain, from whence Light, Life and Tincture proceed, as being that only Catholick, and Universal Spirit, that forms bodies, and supplies them with the aforesighted properties when formed; and that thou maist the better know it, I tell thee, it hath not only this property in the Mineral Kingdom, but in the Vegetable and Animal also, which are not the properties of *vulgar Mercury*, whatever Sophisters think in their sophisticating Proceses and silly Amalgamations, but the *General Mercury*, that nourishes all things: For although every *Classis*, and every particular body hath its own seed, by which its like is produced, yet the All-wise Creator hath ordained, that they all should be nourished by one Spirit.

'Tis upon this very Account, *viz.* its Universality, that (I make no doubt) it is said, *Adam* brought it out of *Paradise*; for if in the Generation of Man the vital power hereof should not act its Office, the Seed could never be brought to its Perfection; and as in Generation, so doth it likewise lend its aid for continual Nourishment and Preservation. For as *Sandivogius* says, *No mortal can live without it*; this is that which gives greenness to *Lawrel*, a new life, I mean, the Multiplicative one to every *Species*, Permanency to Gold, and by its Starry-fire a lustre to pretious Stones, and when Concentrated, Exalted and Prepared, Malleability to Glass; concerning which you have a notable account of a famous

Artift, who, in the Reign of *Tiberius Cæsar*, cauſe-
leſly lost his favour, or rather for the doing of that,
which by others was counted impossible, *viz.* the re-
ſtoring a Porticu at *Rome*, for the which nevertheless
he was banished the City, &c. This Artift imploring
his Pardon, presented *Tiberius* with a Glafs, which,
whilst he craved his Pardon, the ſaid *Tiberius* threw
againſt the ground, and being bruised and crush'd
together, but not broken, the Artift by an Hammer
brought it to its former ſhape; whereupon *Cæſar*
asked him, Whether any beſides himſelf understood
this Secret? He replied, No. Where upon he
commanded his Head to be ſtrucken off, ſaying, That
if the Art of Malleable Glass ſhould be practiſed, it
would make Gold and Silver but cheap and inconfi-
derable things, *vid. Wan's History of Man.*

This Spirit or rather the Soul and fiery virtue of
this universal Matter ſtands in Harmony with the
great World, and confequently is the foundation of
that, which is called, *the Sopbi's perpetual Motion*;
and the Permanent *Sulphur* of this will give a Trans-
cendant luſtre to Copper, and make it, as in Scrip-
ture is mentioned, as pure as Gold. There is a fiery
Power in it, that will fix common *Mercury*, and a
Golden and fiery *Sulphur*, which the Philosophers ſay,
is the Water of the colour of Fire, mentioned in the
Maccabees, which was hid in a Pitt, and being taken
out burned on the Altar, and the ſame with that gi-
ven by the Angel for *Eſdras* to drink.

From hence I am well ſatisfied, all the natural
Magick, ſo highly eſteemed by the Jewish *Cabala*,
and Christian *Sopbi*, had its rise and foundation, and
I will diſtinguifh it thus: The Divine Part, which
was for expounding the Law, received by the hand
of *Moses*, as also the Prophets, did flow from the
unſpeakable fountain of God's inexhaustible fulneſs
by the Revelation of the Divine Spirit; and the na-
tural doth flow from Natures Catholick Spirit, which
being

being rightly understood, expounds all the Mysteri-
es, couched in Tropes, Metaphors, and dark Ænig-
matical Speeches, contained in the Philosophers Writ-
ings ; so that it may easily be conceived, why this
Art remains at this day so hidden, and by so few
obtained : For Man's natural Wit, Learning, Arts
and Parts, are all too short ; it must come by hard
Labour, guided by an Illuminated understanding,
for which reason some have said *Dii sua Bona vendunt Laboribus.*

For this Reason, Reader, hath this Universal Spi-
rit been so highly esteemeed in all Ages, tho' in its
first Formation 'tis so Spiritual, that it is almost in-
visible and untangible, yet it must be nourished in the
arms of its Nurse, till brought of such strength, as
not only to cure sick and imperfect Metals, but also
to restore Man's body to perfect Sanity, and is a
sure help to the needy, while in the vale of Misery.
But more of this in *Mercuries Caduce Rod.*

Therefore (O Reader) slight not the Antiquity of
this Mystery, nor this Epistle ; for what I have here
written is a Doctrine, as ancient as Philosophy it
self : For they all affirm with one Mouth the Office
of the Universal Spirit in making the grand Medi-
cine, and that by a gradual progressive Motion, al-
tho' in this Work 'tis Retrogradation, or a reitera-
ted Reincrudation of the body, and a Congelation
of the Spirit ; in which Act the earthly *Faces*, and
watry Aquacity is cast off, and so of a cold and moyst
nature is made hot and warm, even the permanent
fire of bodies, from whence proceeds the Chrystalline
lake of the wise Men, and all these both Active and
Passive arise from one matter ; for the matter is one
thing, containing an Emblem of all things, mean
and contemptible to outward appearance, especially
to those who know not its inward virtues. And the
Ancients did not Err, when they said 'tis found in a
Dunghil, and that 'twas cast away as a thing of little

value, and therefore did they write of the smallness of its cost.

But now the case is alter'd, experience makes men wiser; for in some parts of the World the general crude matter is become a Manufactory, although the true and simple matter is obtained with difficulty. This I shall pass by, and come to Explain what may be understood by the vessel in which this great Medicine is prepared; for to bring it to its perfection, there must be adapt and proper Instruments, &c.

'Tis true, I am not unsensible, that there is a vulgar notion of those, who take the Philosophers words according to the litteral sense, That 'tis a thing of small charge, and may from the beginning to the end be wrought in one Vessel; but this is a mysterious Knot, and one of the greatest Riddles, that is contained in their Writings, as hath been confirmed to me by woeful Experience; and therefore am bold to affirm, that 'tis so difficult to be understood, if taken in the vulgar Sense, as if it should be a vessel of Earth or Glass, they shall never see the perfection of the Magistry.

But in Commiseration to the true Desirers of natural verity, I have already sufficiently shewn to a Son of Wisdom, what is to be understood by the Vessel and Fire; I shall yet further add, that by the Vessel is understood the Philosophers Earth, which must be calcined, that its Golden Seed may be extracted, which being perform'd you have a ripe Seed, which will soon reward the Artist. Now this Seed can't be extracted but by an Homogeneous *Menstruum*, to wit, our third fire, which fire likewise must not go out of its vessel of blood, until it have strength to withstand the Fire and the Water, tho' it may far sooner be taken out of its Vessel than the body, yet it must not be open'd in less than three Eagles, according to *Philalethes*, or five Months time, *Flamel's*

Flamel's time of blackness ; for if you do, experience shews that you destroy the life and can do no more with that *Chaos* ; for by putrifaction only is Generation and Separation of Impurities, and that you may not be ignorant where they are separated, I have shew'd that all must be weighed in the Mercurial Balance of *Libra* ; for there is the Sword and Scale of Justice, and its due weight here is of the greatest Consequence in the whole Work ; for as *Mercury* hath its helm of *Sulphur* to Steer and Govern the Work, so hath *Sulphur* its Receiver ; so that I may boldly assert in the most strictest sense of Philosophy, we have two Vessels, without the exact knowledge of which, the Magistry will never be effected ; nay, *Sandivogius* saith, *That Nature bath but one, but for brevities sake we use two*, which *Philaethes* in his Comment on him, calls the one the Star of *Mars* and *Venus*, and the other *Mercury* of the Philosophers : Nay, I may add a third, *viz.* our fiery Furnace or Magnet found in the belly of *Aries*, which by its *Lunar* nature is the cause of the Calcination of the body, and consequently of the flowing of Radical Moisture ; but I fear I have already transgressed the silence of *Pythagoras*, and so have incur'd upon me the Curses of the Philosophers, for so plainly opening the door of *Hermes*'s mystical Temple, &c.

But as I use not other Mens words, nor run in the stream of vulgar Errors in protesting what is utterly false, so neither shall I write or deliver any thing, that is disagreeing to the Law of verity in the natural and artificial Process, so as to expose known and willful untruths to the World. But for the un-deceiving of the true Desirer, in Bowels of true Compassion, I do further boldly assert in the face of all Mankind, that as to Chymical Vessels of Glass or Earth it requires many, much cost and considerable pains, whatever ignorance may conceive to the contrary : For the Crude matter yields but small quantity of pure Seed, so that considerable quantities are

required for Distillation, and consequently convenient Vessels ; others for Calcination and Sublimation ; others for evaporating the vitriolick Salts ; others for making the Vinegar and Mercury sublimate ; others for preparing of our Sulphureous Fire, the Luke-warm Ashes, and Fiery Furnace, which is the begining of *Pontanus*'s fire, and manifests that Celestial Spirit, which *Pontanus* saith is taken elsewhere than from the matter, and as I have said is the Governer of our Bath ; for by it the Oyl of the Lamp is govern'd Geometrically, for the vegetable *Saturnia Minerale*, and so throws off those black *Fæces*, that hinder the otherwise resplendent Whiteness, and so consequently by means of this *Sulphur* our *Mercury* is Hermaphroditical. But as my design is chiefly to touch at the three Fires, I shall now speak a few words concerning that fire, which must not go out, viz. the Philosophical Spirit or Fire, contained in the blood, which must remain there till well digested and ripe ; for after the first Distillation there will separate a blood-red Oyl which is a noble Medicine, so that when they speak of the fire that must not go out, they mean not the Culinary one, for that necessarily after every Operation must go out ; but the internal one, even that sharp Spirit or Fire, which causes putrifaction in the whole Compound.

Thus having shewn them the Vessels and Fires, tho' I have thwarted the Opinion of those, who assert, that one Vessel is sufficient, being well satisfied that such understand not the Philosophers Writings, but according to the sound of words ; for which reason their Operations ever have and always shall remain Erroneous, &c.

I shall now come to unfold another Mystery concerning the Seal of *Hermes*, which some think to be only the exact closing and sealing of a Glass by a Charcoal or Lamp-fire ; when as the Philosophers Hermetical

metical Seal is, the sealing of the form in the belly of the Matter, or the mother in the belly of the Infant ; which Infant (as *Artephius* hath it) is but lately brought forth. For as to the nipping and sealing of a glass to me is of little Consequence, for great part of the Operations is wrought in open Vessels, that so the External or Mineral fume may the better pass off, especially in the work of Nature ; although in the work of Art, we do exactly close our Vessels, but not in such manner as is understood by Sophisters. But as to this point I have also said enough, and more than ever was said before, and therefore shall pass it by, seeing, the Sons of Wisdom will understand it Essentially and Practically in that I do not write for Information of Sophisters, such I mean, as by their metallick Mixtures destroy Nature ; but cannot exalt her, whether they work in Crude *Mercury*, amalgam'd with the stellified *Regulus* of *Antimony*, and again reviv'd : Or with vulgar *Sol* and *Luna*, or any of their corrosive Dissolutions, which makes no radical Solution. As also their process of *Vitriol*, *Dew*, *Snow*, *Rain-water*, *Human breath*, &c. which I know (by woful experience) to be the work of Sophistry, and all vain and fruitless, as not knowing our *Gold* nor its birth, much les our *Mercury*, by which it is exalted. For as the *Gold* is noble, so doth the mother (or *Mercury*) far more excel in Nobility, Excellency and Universality. But this I shall pass by, and shew thee that *Salt* prepares *Sulphur*, and *Salt* and *Sulphur* prepares *Mercury*, and *Mercury* dissolves *Sol*. But seeing this Art is clothed with many Difficulties, I shall now come to touch in general concerning them.

As to the Difficulties, they are so many, that it would require to fill a Volumn to describe them all. *First*, as to the knowledge of the true matter, which is the very foundation of a true beginning. *Secondly*, the true manner of operating in that matter ; for many have known the matter, yet never been

been able to effect the Magistry. Others that have been more constant minded, have waded through a flood of Difficulties, as instance, *John Pontanus*, who erred 200 times, before he could obtain the true matter, and the right operation thereon, although he knew the matter in general. As also *Flamel* labour'd 21 years in his Broileries, and three years (or thereabouts) before he knew the first Agent; likewise the Author of the *Kleine Bawer*, to wit, *Johannes alias Cartilaceus*; who says, he waded through many Difficulties, and with great hardship obtained it, as his Labours extant plentifully witness. Likewise that famous Count *Bernhard Treves*, who is said to have been debarred three years after the knowledge of Requisites. Many more might be reckon'd, but I shall pass them by, seeing their Books extant do plentifully witness the same; and let the vain pretenders and foppish conceited ones know, that the Magistry is not so easily perfected, as they imagin, nor for so small a charge; for if you must by experience come through this difficult and darksome Wood (to wit, by Trials, all which require convenient Furnaces, Glasses, Coals and hard Labour for many years together) it must for certain exhaust considerable sums of Money, as doubtless the Ancients did before us in their many Trials, whatever they are pleas'd to write concerning the smallness of the charge. I shall instance my own experience now in these 16 years, since I have known something of this matter, during which time I have exhausted many hundreds of pounds, more than I shall name; the work being very difficult to be searched out, in that it contains many parts, various *Menstruum*s and Fires, which if a Man should know one or two, and not the whole, he is still to seek, to perfect the design in the end. For he must not be imperfect in one Operation, that is required in the Magistry, if ever it is perfected. And in this case it requires the whole Man, and where a Family is to be maintain'd, how soon is a considerable sum of Money

Money exhausted? It is well said of the Author of *Sanguis Naturæ*, where he speaks concerning Philosophasters, " Who perswade themselves, that the " Tincture may be made with a very little pains in " one Vessel, one Furnace, with one external Fire; " and so deceive with themselves many others. But " let these high nos'd Scoffers know, that the Phi- " losophers Stone is a thing of higher Moment than " they imagine; for it is a difficult thing, and of " deep search to be understood, and of great labour " to be accomplished, which they with me would " acknowledge, if they apprehended the Operati- " ons of Nature. But to what purpose are many " words, &c.

The Crude preparation of the matter, and the matter it self is by the Philosophers couch'd in silence; yet the former is pointed forth under a Herculean Labour, which to perfect (they say) life it self must not be spared. And also that 'tis in vain for *Fasōn* to go to *Colchos*, without *Alcides*, and that by the help of *Medea*: Now *Fasōn* is the Operator, *Hercules*, the strength and power of an active Agent; *Colchos*, the Earth of the Philosophers, which is to be redeem'd. *Medea* is deep Meditation, Investigation, or in plain words, sound Theory agreeable to practice, all which to understand is no small piece of Art.

And therefore I shall thus candidly communicate my painful Experience to thee, who desirest to be a Son of Wisom; nay, to such also which think, the Magistery is so easily prepared, to see whether he will find it so, and the more especially, since I have communicated that openly and freely, which hath remained secret from the foundation of the World; as having in plain and linear words described the whole Proces, without any falsity or intermixtures, having adventur'd to do that, which none of the Philosophers ever did dare to do for fear of the curses, or

or otherwise in Envy, as well knowing the great and eternal Being doth by his divine hand of Providence preserve this secret for such only, as he hath ordain'd there unto; and such only are led by the divine Arm unto the Altar of *Hermes's* Temple. So that the most plainest Writings, and amplest Truths will seem to such as are not chosen for it, the most difficult and abstruse or mysterious; as I am well satisfied from the Conversation I have had with Men of several Degrees in my Pilgrimage in this World, where Discourses have arisen concerning this Art.

As I hinted before, that I discovered that which never was discovered, which *Artephius* says, is not lawful for any one to Name, much less to Write; which *Sandivogius* doth hint at, where he says, " He hath written all things plain, excepting the shewing the way of Extracting the *Sal Armoniack* (or Mercury of the Philosophers) out of their Sea-water, and the use of it, which he directs to God or a Master, this being the very *Dalila* of the Art. But I have shewn the Vessel of Air, how the Mercurial Spirit is fortified and prepared to join with the body; I have also shewed the *Medium* between the Body and the Soul, to wit, the *Lunar* Fire, and that it is a Body Spiritual: For that the *Mercury* must be acuated with a *Sulphur* of his own kind, that Spirit being the Fire that brings on the work to its first Predestination, it being the Universal and Cœlestial Spirit, which one Author calls a Spoon, where he says, The Male and the Female must be united (he says) they must have but one Spoon to eat together; so that the Male and Female may the better agree. But *Flamel* calls it a *Peace-Maker*, or *Apollo, the yellow Sun, that is to say, by our Fire equal to that of the Sun*: And the Author of *Sal, Lumen and Spiritus Mundi* also sheweth, *That this Spirit is the cause of Perfection, as being the Active Glue of both Natures, to wit, Body and*

and Soul ; and that Metals are perfected by a threefold Mercury, or sum Total : The reason he shews, " because Nature produces not it self, but in every Operation there must be some Agent, and some matter subjacent to the Action. And withal he points forth, that that Agent was *Pontanus* his Fire, which all Philosophers have concealed, and kept under Lock and Key, as the sole-stearn of their Action, without which nothing can be perfected.

Thus having shewn the extracting of *Sal Armoniack*, I shall now come to speak of its use, which is not only for exalting the body, but also to dissolve the same, and that by the way of Generation. 'Tis true, there is a twofold Dissolution, Violent and Natural, which *Sandivogius* intimates ; and likewise doth *Basilus Valentinus*, where he saith, There is a short way to bring it into its *Prima Materia*, which is done thus : Take the known Mineral Spirit, in which our Mercury, Sulphur and Salt is shut up, containing that Philosophical Mystical Gold, and pour it upon white calcined Tartar, as thou mayst read p. 168. of his *Elucidation of the 12 Keys*, therefore shall omit it. Only for the Information, that *Tartar* there mention'd is not common *Tartar* made from the Lees of Wine ; but a fixed and genuine *Tartar* made from our Saturnal Matter, which is properly the *Tartar* of *Vitriol*. And *Paracelsus* intimates this forcible dissolution also, where he bids you dissolve the body by *Vitriol*, *Nitre* and *Sal Armoniac* ; which process I have in measure follow'd, and have seen a white in-combustible Oil : But being forcible, it carries not that Excellency with it, as the natural Dissolution doth. For, as *Philalethes* saith, That where the Metals are reduced by the help of Salts, is not an universal Dissolution ; therefore *Basil* saith, *That if Corrosives are us'd in the beginning, they must be again wash'd off, for sharp things hurt* ; and indeed they destroy the fixedness of the body, although by a skilful hand of the Artist they may exalt the Permanency

nency of the Spirit. But it is a hazardous way, and is called the breaking of the Egg, and hath an adherance to the preparation of the *Alkabest* ; therefore (as *Philalethes* says) it is an hundred times more difficult than the *Elixir*, being done by force and violent Fires, it is in danger of being lost. *Ludovicus de Comitibus* intimates the same, where he sheweth the difference between the preparation of the *Liquor Alkabest*, and *Mercury* of the *Philosophers*, shewing, that the one is made by a fermentation of the body, and bringing it into a Spirit, by which its seminal virtue is destroyed ; the other natural dissolution is, the sowing of Gold into its own Matrix : Well might *Philalethes* say, that the Body or Sulphur is detrimented by the use of Salts ; but I designing (as soon as convenient) to write a particular Treatise of the *Liquor Alkabest*, shall omit any further Discourse of it, and come to speak of the natural Dissolution, which is done through a slow Calcination of the Body ; therefore shall divide the whole into these 3 Heads, or a threefold Rotation.

Now this work is perform'd by a threefold Rotation or turning the Wheel ; the first is the Preparation of the *Mercury*, which hath seven Animations or Cohobations of the spiritual *Zaybeth* on the body, which bedeweth it with Life and Ccelestial Virtue, as also with Purity, and virtue through a Radical Calcination, by which not only the body is exalted, but also the Spirit and Soul. For indeed, the whole work is but a Cohobation of an active principle upon a mere passive one, until the passive is brought to an Activity : These are the *Eagles* the *Sophi* write of, which must be seven or nine to devour the *Lion*.

For *Laton* or the Salt of Metals being form'd and calcin'd, must be dissolv'd and whiten'd by *Azoth* ; which *Laton* is found in the bottom, and *Azoth* in the upper part : Therefore (as *Sandivogius* saith) You must find out such a moisture, that dissolves Gold as *Natural*,

Natural, as *Ice in Warm-water*, and (he intimates) that it is agreeable with the body, saying, *It is that, out of which Gold it self is generated.* Thou being come thus far, the Herculean labour is perform'd.

Therefore I shall assert as a fundamental Aphorism, *That whosoever shall not find this Mercurial Fire, when prepared in quantity, of force sufficient to perfect the whole work with as little Labour, and as little Charge, is to seek, and must begin again.* For the great Charge is in the Artificial Work ; the Natural is but small Charge, the Agent being sufficient to bring about its Perfection, and this will be a good distinction to understand the Philosopher's Books. The Artificial is to prepare our Fires and *Menstruums*, and the Natural is, to know the use of our third, perfect and permanent *Menstruum* in dissolving the body.

The body being dissolved, and the Corporeal *Feces* totally separated, and two Oils, a Snow-white, and a Blood-red one, being distilled, begins our second Rotation, which is by extracting a fixed Salt out of the *Cap. Mort.* which must be imbibed with the aforesaid white Oil, for the white *Elixir* ; therefore for a concluding Aphorism I further affirm, " That if this permanent Body or Salt doth not at- " tract the Soul, as the Load-stone doth *Iron*, and " unite with it, thou art yet to seek in the Philoso- " pher's Principles, and must begin again, in that " thou shalt never see the perfection of the White, " stone.

Now here begins the third Rotation, which is ; before the White is cold, thou must divide it into two parts, the one part is for the White, and the other to carry on to the Red, which is, by imbibing of it with the Virgins *Milk of the Sun* (which is Yellow and Golden) to perfect the third Motion, which is a Red fusible *Elixir*, flowing like Wax, &c.

Thus

Thus Reader, I have Theorically, yet candidly given thee, what was never written before, and that in true Bowels of Compassion, being in the middle of my Age, free from Envy, I hope as fully free, as *Artephius* was in his wonderful Old-age, that I can sincerely say, I should be well pleased, if all the worthy and honest hearted did injoy this Mystery; and should be heartily glad to see an end to the Cut-throat Avarice; that so the poor may be relieved in such a way, that God through all and above all may be glorified, &c. according to the saying of a Wise-man, *Ut veritas exaltetur, & Deus Glorificetur.*

Thus in Cordial Love I subscribe my self a true Friend to all that desire to exalt natural Truth, but more especially to those, that above all desire the welfare of *Zion.*

Cloidophorus Mystagogus.

